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English education to be the rule and not condition of advancement to higher offices. Natives are greatly benefited in looking upon the offices usually reserved for the natives of the Government as the highest offices.

SATURDAY, MAY 12, 1877.]

[CONFIDENTIAL.]

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,

NORTH-WESTERN PROVINCES,

POODH, AND CENTRAL PROVINCES,

Received up to 5th May, 1877.

POLITICAL.

GENERAL.

THE *Nur-ul-Absar* of the 1st May says that, Lord Lytton being accustomed to deliver eloquent and lengthy speeches on public occasions, things often escape from his lips on which his predecessors were reticent, or which were briefly adverted to by them. As regards the much vexed question of the admission of natives into the higher grades of the public service, Lord Lytton observed that those natives who would help the Government in spreading Western thought and civilization in India would be eligible to offices of trust and responsibility. His Lordship took occasion to repeat the same sentiment in his convocation speech at the Calcutta University Senate House. There is nothing new in this sentiment. It has been all along entertained by all his predecessors. He has given expression to it in emphatic and distinct terms, and declared high

English education to be the *sine quâ non* condition of advancement to higher offices. Natives are greatly deceived in looking upon the offices usually reserved for the members of the covenanted civil service as the highest object of their wishes and aspirations. The Government is also guilty of a great blunder in excluding them from a share in the administration of the country. In hankering after higher offices, natives are playing the foolish part of a dog who gives up the pursuit of the game for a morsel of bread: they try to sacrifice a vast gain for a trifling one. If a limited number of natives are promoted to high posts, what beneficial results will flow from the measure? At the utmost, those individuals on whom the choice will fall will have an opportunity of satisfying their love of power to a certain extent. In some instances their greater knowledge of the country may enable them to administer justice better than European officers, provided they do not yield to the influence of private feelings, which is very strong with reference to one's own countrymen. Higher offices carry greater emoluments with them, but those emoluments hardly suffice to meet our increased wants. Thus the advantages anticipated from the advancement of natives to the higher grades of the public service are merely imaginary and delusive. But if the natives were to promote native industry and art, which are calculated to develop the resources and enhance the wealth of the country, they would reap a considerable profit themselves, and encourage a spirit of enterprise among their countrymen. If the English Government considers its own interests or those of England to be identical with those of India, it should exert itself to encourage industrial arts among the natives. But if the interests of the two countries be adjudged to be conflicting, it is to the interest of England that the natives may be beguiled into Government service, so that the greater benefits resulting from arts and manufactures may continue to be the exclusive monopoly of Englishmen. As regards the propagation of Western civilization in India, recommended to educated

natives by Lord Lytton, the writer thinks that it is unsuited to their circumstances and character. The effect of English education on the native mind is far from being desirable. An English educated native looks down upon his parents as fools, disobeys their orders, grows impertinent, tries to imitate foreign customs and manners, and so forth. From this it should not be inferred that the writer condemns European civilization to be bad in itself. What he means is simply this, that it is not suited to natives. In making English education a *sine qua non* condition for candidates to the civil service, Lord Lytton evidently seems to believe that the attainment of those high qualities which are essential in a public servant is only possible through English education. But in opposition to this see what Asiatic culture alone is capable of accomplishing, in the case, for instance, of Akbar and his courtiers.

The *Benares Akhbār* of the 26th April, "in reviewing the events of 1876-77, says that England is in a curious state. Several important changes have been effected since the appointment of Lord Beaconsfield to the premiership. Her Majesty the Queen has assumed the title of Empress of India, which is viewed as the rising of the star of fortune of India. England has now unfortunately come to trust more to diplomacy than to arms, the result of which is that when the time comes for a display of power she feels obliged to make excuses and shirk the task. We are in a position to assert that if satisfactory arrangements are not speedily made to secure the efficiency of the army, Lord Beaconsfield will have to withdraw from a share in the imminent Russo-Turkish war, as was the case with Mr. Gladstone at the time of the late Franco-German war. His Lordship will have to gaze helplessly at the destruction of the Turkish empire, as did Mr. Gladstone at the ruin of France.

The *Urdu Akhbār* (published in Mahrati at Akola) of the 28th April says that the English Government has, since the commencement of its rule in India, boasted of the liberty,

rights, and privileges which it has granted equally to all its subjects, and of the excellence of its administration. We have also been induced to believe in all this. But is English administration really such as it professes itself to be? Sometimes suspicions on this point are excited in our minds by some acts of the Government. Here the writer republishes from the *Straits Times* of the 5th April an account of the proceedings connected with the deposition of Sultan Abdulla in Perak on the charge of killing the British Resident, and refers to the case of Private Dillon, who killed a native constable at Nagpur, and has lately been acquitted on trial by a Bombay jury on the plea of *delirium tremens*.

NATIVE STATES.

The *Panjabi-Akhbár* of the 28th April says that since the removal of the British agency from Bharatpur to Agra the maladministration of the Bharatpur state is daily on the increase. The presence of the resident was felt as a check, not only by the officers of the state, but by the Maharaja himself; but this salutary control no longer exists. An unreserved confidence which the Maharaja places in his officers is the root of all evil.

The same paper, learning from a correspondent that Láldin Sahib, a Musahib of His Highness the Maharaja of Jammu and Kashmir, has ordered the expulsion of all Wahabis resident in Jammu, expresses deep regret that officers in native states are yet far behind the present times of enlightenment. All sects of the community, of whatever creed, should receive an equal treatment at the hands of a wise and just ruler. There is no obvious reason why the Wahabis are going to be expelled from Jammu, since the English Government has granted full religious liberty to the followers of that sect in its own dominions.

A correspondent of the *Akhbár-i-Tamannái* of the 1st May, writing from Nepal, says that Maharaja Runodwip

Singh, K.C.S.I., the new prime minister of Nepal, may be just and equitable. But he is quite inaccessible to petitioners. He does not leave his house ; only now and then he looks out of the windows. His orderlies allow admission to none.

The *Prince of Wales Gazette* of the 28th April, after quoting the article that appeared in the *Koh-i-Nur* on the misunderstanding that has arisen between the Maharaja of Jaipur and the Resident, owing to a breach of etiquette on the part of the former (*vide* the *Selections* for the week ending the 21st April, 1877, page 275), expresses deep regret that a Resident can exercise so great an authority over a native chief. Has the Resident at Jaipur obtained the sanction of the Government, or is he himself an independent officer? The intelligence about this great indignity inflicted upon the Maharaja is now spread far and wide. Has this matter reached the ears of the Governor-General as yet or not? We hope that His Excellency will warn his subordinates to refrain from committing such arbitrary acts in future. To conciliate the Maharaja, the Resident should be asked to apologise, and His Highness should be permitted to use a palankin from the gate of the residency garden to the kothi as usual. It is advisable to transfer the present Resident from Jaipur.

The *Lawrence Gazette* of the 1st May, in its correspondence columns, praises the Nawab of Tonk for his religious tolerance. All his subjects, Hindus as well as Muhammadans, are allowed perfect liberty to perform their religious rites and ceremonies. The son of the Nawab again lately interfered with the Hindus in the performance of a religious ceremony (*vide* the *Selections* for the week ending the 21st April, 1877, page 274), and has therefore been ordered by the Nawab not to enter the court until he effects a reconciliation with them. He has been also told that if he persists in refusing to conciliate them his stipend will be stopped.

CABUL.

The *Ashraf-ul-Akhbar* of the 1st May, like other vernacular newspapers, charges the Amír of Cabul with ungratefulness. Nothing can be a greater mistake on the part of the Amír than to suppose that the English Government had been induced by its weakness to purchase peace with him by the grant of an annual subsidy to him. He should place no faith in the words and deeds of the Russians, since selfishness holds a predominant sway in their minds.

A correspondent of the *Vakil-i-Hindustan* of the 28th April says that the Amír of Cabul seems now to be alienated from the Government of India. This attitude of the Amír has afforded the Russians a golden opportunity to win him over to their side. Accordingly Russian envoys are paying frequent visits to him. But he as well as his courtiers should be well aware that Russian policy is always guided by self-interest, irrespective of every other consideration. True, the English Government, too, has always its own interest in view ; but it never resorts to foul play for the attainment of its ends, as is the case with Russia. It never breaks its treaties. Besides, Russia, far from being favourably disposed towards the Muhammadan kingdoms, is determined to bring about the ruin of the Ottoman empire, while on the contrary England has all along been an ally of the Porte. Under these circumstances it is not easy to believe that the Amír will be induced to contract friendly relations with the Russians. But there are two grounds on which the continuance of friendship between the Amír and the Government of India appears doubtful : first, the establishment of a friendly alliance between the Government of India and the Khan of Khelat direct, and not through the Amír ; and, second, the desire of the Government to keep a British officer in Afghanistan. As regards the first question, we do not see why it was at all necessary for the Government to consult the Amír before entering into a treaty with the Khan, since the Khan has never been looked upon as owing allegiance to Amír

Sher Ali Khan. With reference to the establishment of a British agency in Cabul, if the Amír cannot be prevailed upon to consent to this proposal, we should keep an able and trustworthy native officer in Cabul. The Amír is naturally afraid that if he will admit a European officer in his dominions he will have one day to lose his kingdom. The Government should aid the Amír with money as usual, but only on condition that he will carry out the wishes of the Government.

GENERAL ADMINISTRATION.

The *Rahbar-i-Hind* of the 1st May remonstrates against the conduct of the judge of the small cause court, Delhi, in entertaining a suit brought against an independent native chief by a Parsi. The chief produced a lot of documentary evidence to show that he possessed full powers (i.e., he was an independent chief) with the object of proving that the judge of the small cause court had no power to take cognisance of the case. The judge observed publicly in court that he would neither accept any orders of the Government nor attend to any certificates given by any officials, but would act as he pleased. The judge is a man of an irritable temper. When he was at Lahore he was also in the habit of using harsh and abusive terms towards suitors and witnesses. A summons was issued against the chief by the judge. The chief, who has been subjected to this indignity, is one of those who sat in the company of independent chiefs at the Delhi darbar, and was honoured with titles and medals; and his literary acquirements were highly spoken of by Lord Lytton himself. The judge also refused to grant a copy of his judgment to the chief; and for the execution (of the decree) he has referred to the Chief Court for advice. The Government should take notice of his conduct.

The *Sayad-ul-Akhbār* of the 1st May republishes an article from the *Rast-Gashtār*, which was contributed to the latter paper by a Benares correspondent, on the popular feeling

about the License Tax Act of the North-Western Provinces. The contemplated imposition of the license tax in the North-Western Provinces is so far opposed to all expectation that it is with great difficulty that the people believe the fact, and it has engendered a feeling of immense uneasiness and anxiety among them. The cause of the general dissatisfaction at the thought of the new tax is no other than the abject poverty of the people. The generality of native traders are extremely poor and can scarcely afford to pay the license fee. The last straw breaks a horse's back. Many poor traders may have to quit their trades. The masses are firmly attached to their Empress, and wait with extreme impatience for a favourable glance from her that their miseries may have an end. At best, the Government sometimes offers empty thanks, which enter by one ear and go out by the other. With what sincere loyalty and affection they welcomed the advent of His Royal Highness the Prince of Wales in this country, which extorted a recognition even from the prejudiced Europeans ! But who had his hopes realised and received any substantial benefits on that occasion ? Equally has the Delhi darbar disappointed the people. Far from receiving any favours, those in the public service were first exposed to the hardships of reduction. Now the dealers in certain trades and callings have been called upon to bear the burden of a new tax. Are not the taxes already levied by the Government sufficient for its expenses that it has deemed it necessary to resort to fresh taxation ?

A correspondent of the *Naiar-i-Azam* of the 2nd May, who appears to be employed in the settlement office at Moradabad, says that tenants in Rajpur Khadar (pargana Amroha), belonging to Musammât Chandan Kunwar, mostly held by hereditary descent ; but certain muharrirs of the settlement office have on receipt of bribes put them down as ordinary tenants, allowing them a hereditary right to only a small part of their holdings. They then appealed to the settlement officer, but the muharrirs again so arranged matters that the appeal was dismissed.

A correspondent of the *Oudh Punch* of the 1st May represents two men—a native and a European—calling upon an executive engineer in charge of a workhouse on the Sirhind canal as candidates for some employment. The native was first introduced to the executive engineer. He says that he has been educated at Roorkee, and is well up in engineering work. But the engineer replies that there is no vacancy. Then the European candidate is introduced. His hands are without any fingers at all; but he is at once appointed, on a salary of Rs. 80 a month, rising to Rs. 100, as a supervisor to look after the water-engines. The writer looks upon this act as one of unjust partiality, frequently shown by European officers towards their own countrymen.

The *Chasma-i-Núr* of the 25th April protests against the facilities afforded by the English law to bankrupts to avoid the payment of their debts. In Amritsar bankruptcy is carried on as a profitable trade by dishonest persons. Under the Sikh rule the evil was kept in check by the severity of the law, which condemned a bankrupt to be burnt alive. The Government should exercise great strictness in the matter, so that no dishonest person may be enabled to avail himself of the leniency of the law.

A correspondent of the *Lauh-i-Mahfuz* of the 27th April says that since the transfer of Mr. Hutton, the city superintendent of police, from Lucknow to Gonda, the whole city of Lucknow lives in constant dread of dakaits. A general panic prevails throughout the city. Some rich persons have even thought it necessary to temporarily increase the number of their servants. The editor ascribes this state of things to the horrible increase of badmashes, which is again due to the existence of madak-khanas and chandu-khanas. These places are always crowded by badmashes and serve as training schools for them in all sorts of rogueries. The Government derives some revenue from the sale of chandu and madak; but it is incumbent upon it to prohibit, for the

sake of the public good, the sale of these drugs under severe penalties.

The *Anwar-ul-Akhbār* of the 1st May, after quoting the *Akhbar-ul-Jawaib* (a paper published in Arabic at Constantinople) to the effect that the Porte has ordered that the translations of Government orders should be made not only in French but also in Arabic for the newspaper press, prays that the Government of India should extend a similar indulgence to the native press. The native press should be supplied with vernacular translations of Government orders.

EDUCATION.

The *Rahbar-i-Hind* of the 28th April, in its correspondence columns, draws the attention of the Director of Public Instruction, Panjab, to the fact that the district inspectors of schools are generally the men who have received high English education in a college, or who were before headmasters of district schools. But these men cannot be expected to discharge their duties efficiently, so long as they do not possess a thorough knowledge at least of the Urdu textbooks taught in the vernacular schools.

FAMINE.

The *Vrita Dhara* of the 30th April, referring to the prevalence of famine in the Indapur district, says that the people have forwarded a memorial in a pamphlet form to the native chiefs and rich nobility, urging upon them the propriety of rendering relief to the sufferers. The editor publishes some extracts from the memorial, in which reference is made to the liberality of some former Mahratta chiefs, and to the punishments which are provided in Hindu religious books for those who have the means and do not alleviate the sufferings and miseries of the distressed.

POST OFFICE AND RAILWAY.

A correspondent of the *Malwa Akhbar* of the 25th April complains that letters destined to Chikhalde and the adjoining

maháls are unnecessarily delayed at the Barwáni post-office in the Nemár district. The letters are not made over on the day of arrival to the delivery peon for distribution, but are allowed to accumulate at the post-office for some days. Moreover, the delivery peon exacts quarter of an anna for every letter, stamped or postage bearing, from the addressees. Similarly, if any man wishes to deliver a letter to the peon for the post, the former has to pay the latter quarter of an anna. Since the peons are paid by the Government, the writer thinks them to be guilty of an illegal act in exacting money from the people in this way.

The *Anjuman-i-Hind* of the 28th April urges the railway authorities to have copies of railway rules, so far as they affect passengers, printed in Hindi and Urdu and stuck up at conspicuous places at every station for the information of passengers. By this means the inconvenience and trouble to which an ignorance of those rules subjects the passengers will be avoided.

LOCAL AND MISCELLANEOUS.

The *Vakil-i-Hindustan* of the 28th April, referring to the negligence of the sub-committee in charge of the sanitary arrangements at Amritsar in the performance of its duties, and the consequent dread of an outbreak of sickness, urges the need of appointing a new sub-committee for the purpose. An encouragement may be held out to the members of the sub-committee that if they give satisfaction in the discharge of their duties they will be appointed honorary magistrates after three or four years.

A correspondent of the *Kavi Vachan Sudha* of the 30th April, writing from Mirzapur, says that the municipal committee of Mirzapur contemplates erecting a clock-tower, but surely it would be more useful to provide lanterns for the purpose of lighting the city at night than to erect a clock tower.

The *Muzaffarnagar Institute Gazette* of the 27th April attributes the increasing poverty of India to the decay of trade and commerce, and exhorts the wealthy classes of natives to encourage industry and art by starting all sorts of manufactures. The condition of the Indian products should also be improved, so that they may find a ready sale in the foreign market and bring in more profit to the producer.

A correspondent of the *Nūr-i-Afshan* of the 3rd May complains of the frequency of dakaitis in the Mainpuri district, which has actually caused a panic among the people. On the 23rd March last the house of a Marwari in thana Aunchh was plundered by a gang of forty robbers. The Marwari was killed, his two sons were wounded, and property worth twelve thousand rupees was carried away. On the 4th April a dakaiti was committed at the house of a barber which the robbers mistook for that of a Brahman whom they had intended to rob. In April another dakaiti occurred at the house of a zamindar in mauza Kamalpur. His son was killed and seventy thousand rupees worth of property was carried away.

Maulvi Sayad Ahmad Khan, C.S.I., in an article contributed to the *Aligarh Institute Gazette* of the 27th April, strongly condemns the practice by which destitute children and orphans are converted to Christianity by the Christian missions in India. The pretty frequent recurrence of famine and scarcity in India has presented the Christian missions with favourable opportunities to carry on their work with success, so much so that entire villages are now seen inhabited by native converts. To convert a child to a different religion when it is not yet in a position to think for itself, and thus to separate it for the rest of its life from its caste, is opposed to all dictates of humanity, mercy, and benevolence. It will thus be seen that those who take charge of helpless children for their support and education are not actuated by the virtuous feeling of humanity, but interested motives. The writer then proceeds to address his countrymen, the Mussalmans as well as the

Hindus, to aid him in his exertions to establish orphanages at some suitable locality in Aligarh. All poor children and orphans admitted into the orphanages should be brought up and educated in such a way that no one may run the risk of forfeiting his caste and religion. Some manufactories should also be started in connection with the orphanages where the grown-up children might be taught to work. Trusting to the sense of justice and religious tolerance of the Government, the writer has full confidence that, when the Government sees that we have made satisfactory arrangements for the support and education of starving children, it will never make them over to Christian missions. The writer will hold a meeting on the 20th of May, 1877, at the Scientific Society Hall in Aligarh, to which all men who may be favourably disposed towards the scheme are invited, for the purpose of appointing a committee to raise contributions and subscriptions, and adopt measures to carry the scheme into effect.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
1	Agra Akhbār	Agra	Urdú	Weekly	April 28th, 1877.	327 copies (in- cluding 50 copies taken by Govern- ment).
2	Akhhār-i-'Alam	Meerut	Ditto	Ditto	" 28th	80 copies
3	Akhhār-i-'Am	Lahore	Ditto	Ditto	May 2nd	945 copies (in- cluding 336 copies taken by Govern- ment).
4	Akhhār-i-Tamannai	Lucknow	Ditto	Bi-monthly...	" 1st	125 "
5	Akhyar-ul-Akhhār	Ditto	Ditto	Tri-monthly,	April 29th	137 "
6	Akmal-ul-Akhhār	Delhi	Ditto	Weekly	" "	120 "
7	Aligarh Institute Gazette	Aligarh	Urdú-English	Ditto	" 27th	343 copies (in- cluding 94 copies taken by Govern- ment)
8	Anjuman-i-Akhhār	Sháhjáhpur	Urdú	Bi-monthly,	May 1st	50 copies.
9	Anjuman-i-Hind	Lucknow	Ditto	Weekly	April 28th	130 "
10	Anjuman-i-Panjáb	Lahore	Ditto	Ditto	" 27th	410 copies (in- cluding 250 copies taken by Govt.)
11	Anwar-ul-Akhhār	Lucknow	Ditto	Bi-monthly,	May 1st	101 "
12	Ashraf-ul-Akhhār	Delhi	Ditto	Tri-monthly,	" "	105 "
13	Benares Akhhār	Benares	Hindi	Weekly	April 26th & May 3rd, 1877.	68 copies.

14	<i>Chushwa-i-Núr</i> ...	...	Amritsar	...	Urdú	...	Ditto	...	April 25th, 1877.	352	
15	<i>Dabdeba-i-Sikandari</i> ...	...	Rampur	...	Ditto	...	Ditto	...	" 30th	125	"
16	<i>Jaipur Akhbār, Rájputana</i> ...	...	Jaipur	...	Ditto	...	Ditto	...	" 27th	142	"
17	<i>Jahad-i-Túr</i> ...	...	Meerut	...	Ditto	...	Ditto	...	May 1st	300	"
18	<i>Karnamah</i> ...	...	Lucknow	...	Ditto	...	Ditto	...	April 30th	310	copies (including 200 copies taken by Government).
19	<i>Kaski Patrika</i> ...	...	Benares	...	Hindí	...	Bi-monthly,	...	"	300	copies.
20	<i>Kavi Vachan Sudha</i> ...	...	Ditto	...	Hindí-English	...	Weekly	...	"	160	"
21	<i>Khair Khwáh-i-Alam</i> ...	...	Delhi	...	Urdú	...	Ditto	...	May 1st	203	"
22	<i>Khair Khwáh-i-Hind</i> ...	...	Ditto	...	Ditto	...	Ditto	...	"	495	copies (including 30 copies taken by Government).
23	<i>Koh-i-Núr</i> ...	...	Lahore	...	Ditto	...	Ditto	...	April 28th	85	copies.
24	<i>Lauh-i-Mahfuz</i> ...	...	Moradabad	...	Ditto	...	Ditto	...	" 27th	500	copies (including 50 copies taken by Government).
25	<i>Lawrence Gazette</i> ...	...	Meerut	...	Ditto	...	Ditto	...	May 1st	100	copies.
26	<i>Málad Akhbár</i> ...	...	Indore	...	Mahrathi	...	Ditto	...	April 23th	100	copies.
27	<i>Márwár Gazette</i> ...	...	Jodhpur	...	Hindí-Urdú	...	Ditto	...	" 30th	0	"
28	<i>Meerut Gazette</i> ...	...	Meerut	...	Urdú	...	Ditto	...	"	100	"
29	<i>Musfid-i-Am</i> ...	...	Agra	...	Ditto	...	Tri-monthly,	...	May 1st	1.5	"
30	<i>Musfid-i-Hind</i> ...	...	Delhi	...	Ditto	...	Weekly	...	"	30	"
31	<i>Mumba-ul-Ahkam</i> ...	...	Lucknow	...	Ditto	...	Bi-monthly,	...	April 28th	50	"
32	<i>Mullá-i-Núr</i> ...	...	Cawnpore	...	Ditto	...	Weekly	...	May 1st	90	"
33	<i>Muzaffarnagar Institute Gazette</i> ...	...	Muzaffarnagar	...	Ditto	...	Ditto	...	April 27th		
34	<i>Naiar-i-Azam</i> ...	...	Moradabad	...	Ditto	...	Ditto	...	May 2nd		

List of papers examined—(continued).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
35	<i>Nizám-ul-Akhhár</i> ...	Delhi	Urdú	Weekly ...	April 30th, 1877.	45 copies.
36	<i>Núr-i-Afshan</i> ...	Ludhiana	Ditto	Ditto ...	May 3rd "	407 "
37	<i>Nur-ul-Absár</i> ...	Allahabad	Ditto	Bi-monthly,	May 1st "	305 copies (including 200 copies taken by Government).
38	<i>Núr-ul-Anwar</i> ...	Cawnpore	Ditto	Weekly ...	April 28th "	380 copies.
39	<i>Oudh Akhhár</i> ...	Lucknow	Ditto	Tri-weekly...	April 29th, & May 2nd, and 4th 1877.	700 copies (including 50 copies taken by Government).
40	<i>Oudh Punch</i> ...	Ditto	Ditto	Weekly ...	Feby. 6th, March, 6th, and May 1st, 1877.	230 copies.
41	<i>Panjábi Akhhár</i> ...	Lahore	Ditto	Ditto ...	April 28th, 1877.	325 "
42	<i>Patiala Akhhár</i> ...	Patiala	Ditto	Ditto ...	" 30th "	247 "
43	<i>Prince of Wales' Gazette</i>	Meerut	Hindi-Urdú-English.	Ditto ...	" 28th "	"
44	<i>Qaisar-ul-Akhhár</i>	Allahabad	Urdú	Ditto ...	" "	100 "
45	<i>Rafah-i-Am</i> ...	Sialkote	Ditto	Bi-monthly...	" 30th "	600 "
46	<i>Rahbar-i-Hind</i> ...	Lahore	Ditto	Bi-weekly ...	April 28th and May 1st, 1877.	450 "

47	Relikhand Akhbār	...	Moradabad	...	Ditto	...	Weekly	...	April 28th 1877.	210 copies (including 50 copies taken by Government).
48	Sādiq-ul-Akhhār	...	Bhawalpur	...	Ditto	...	Ditto	...	30th	699 copies.
49	Safir-i-Bodhāna	...	Muzaffarnagar	...	Ditto	...	Ditto	...	25th	500 "
50	Safir-i-Hind.	...	Delhi	...	Ditto	...	Bi-monthly,	...	30th	150 "
51	Saiad-ul-Akhhār	...	Ditto	...	Hindī-Urdū	...	Tri-monthly,	...	May 1st	86 "
52	Shola-i-Tūr	...	Cawnpore	...	Urdū	...	Weekly	...	"	310 "
53	Tāj-ul-Akhhār	...	Rāmpur	...	Ditto	...	Ditto	...	April 26th & May 3rd, 1877.	70 "
54	Tohfah-i-Kāshmir	...	Srinagar	...	Ditto	...	Ditto	...	28th 1877.	250 copies (including 200 copies taken by the Maharaja of Kāshmir.
55	Urdu Akhhār	...	Akola	...	Mahrāṭhi	...	Ditto	...	29th	130 copies.
56	Urdu Akhhār (Akola)	...	Ditto	...	Urdū	...	Ditto	...	28th	190 "
57	Vakili Hindustan	...	Amritsar	...	Ditto	...	Ditto	...	"	212 "
58	Vrit Dhara	...	Dhar	...	Mahrāṭhi	...	Ditto	...	Jany. 29th & May 30th, 1877.	175 "

PRIYA DĀS,

Offg. Govt. Reporter on the Vernacular Press of Upper India.

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